

The Kingdom Visions of Revelation

Manitoulin Youth Conference 2001



“Behold, I make all things new.” Rev. 21:5

Workbook Part 2

WORKBOOK INTRODUCTION

April, 2001

Dear Young Person,

Greetings in the hope of Israel! By this time, you should have completed the first part of the study and be ready to begin Part 2. God willing, this part of the workbook will guide us through the remainder of our study: **The Kingdom Visions of Revelation, "Behold, I make all things new"** (Revelation 21:5). Before beginning your study of chapter 4 onwards, it is important the glorious vision in chapter 1 be understood. The first vision provides an introduction to the exciting themes of this book.

Included with this part of the workbook is a copy of The Bible Magazine, "2000 Years of Fulfilling Prophecy Announces Christ's Return." Additional copies of this resource are freely available in electronic format on the Internet at www.biblemagazine.com or www.youthconference.com. Please use this to help gain an understanding of the background to the Kingdom Visions. When studying these visions remember they are not consecutive in time and provide an appropriate vision to those affected by the events of the adjacent chapters.

When studying each vision, it is vital we see beyond the symbols and events to the reality of the things which are soon to happen! The real benefit of the study is realized when we see the visions as John did, with ourselves in the scenes before us. Once these things become a reality to us, the exhortation and comfort given becomes a powerful influence upon our lives. Having a clear vision of what God intends for this earth will give us the much needed strength to "overcome the world," recognizing He has "provided some better thing for us!"

The message of this book provides a wealth of things for bre. and sis. to study, regardless of years in Christ. Therefore, do not be discouraged if you are unable to fully understand each and every detail. Prayerfully put your heart into the study and you will benefit from every hour your mind is focused on these wonderful things. As Jeremiah said, "...let Jerusalem come into your mind" or in the words of Revelation, "come and see!"

As in past years, both parts of the workbook should be completed before coming to conference. Once again, thanks should be given to my family for helping write sections of the workbook and for enduring long sessions of correcting and proof reading! Thanks also to the other bre. and sis. who helped review and proof read this workbook.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).

Love, your fellow servant in Christ Jesus:

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PART TWO: STUDY QUESTIONS – REVELATION 4 - 22

SECTION A: THE THRONE IN HEAVEN & BOOK UNSEALED – Revelation 4 - 5

Revelation chapter four begins a new section of things presented to John in the Isle of Patmos. Christ now turns John’s attention to the future. “I will shew thee things which must be hereafter.” (Rev. 4:1). In this context John finds himself “in the spirit,” he sees a vision of the Kingdom (cp. 1Cor.15:44,45 & Phil. 3:21). How strengthening this must have been after considering the struggles and problems of the seven ecclesias! As you read through chapters 4 and 5 you will see they are one Kingdom Vision, focussed on the covenant throne of David seen in the midst of the Lamb, elders and living creatures.

1) Revelation 4:1 – “a door opened in heaven”

When we studied Revelation chapter one, we considered the symbol of the heavens and earth. *It would be helpful to review and cross-reference those proofs to this passage.*

As an example, note these words from Isaiah 65:17-19:

“For, behold, I create new heavens and a new earth...for, behold, I create Jerusalem a rejoicing, and her people a joy.”

So therefore the “heaven” is Jerusalem (i.e. its Administration or government), and the earth represents “her people.” In Rev. 21:1-2 this is the new Jerusalem community, Christ and the saints.

- a) What was the first voice, like a trumpet, John had heard? What did we find that it represented in Part 1 of our study?

- b) John sees a door opened in heaven (the government of the Kingdom) and is invited to come up to see a throne. Daniel speaks of these events in ch. 7:22,27 where he describes the saints taking possession of “the kingdom under the whole heaven.” Paul also describes this event when he says that we will “meet the Lord in the air.” (1Thes. 4:17). Explain how these truths help us understand 2Cor. 12:1-4, a wrested Scripture.

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- c) John here represents all faithful saints who will receive the invitation to “come up hither.” What other references can you find which mention the acceptance of Jesus’ faithful servants into his Kingdom?

- d) What verses describe the type of occupations we will be given in Jesus’ government?

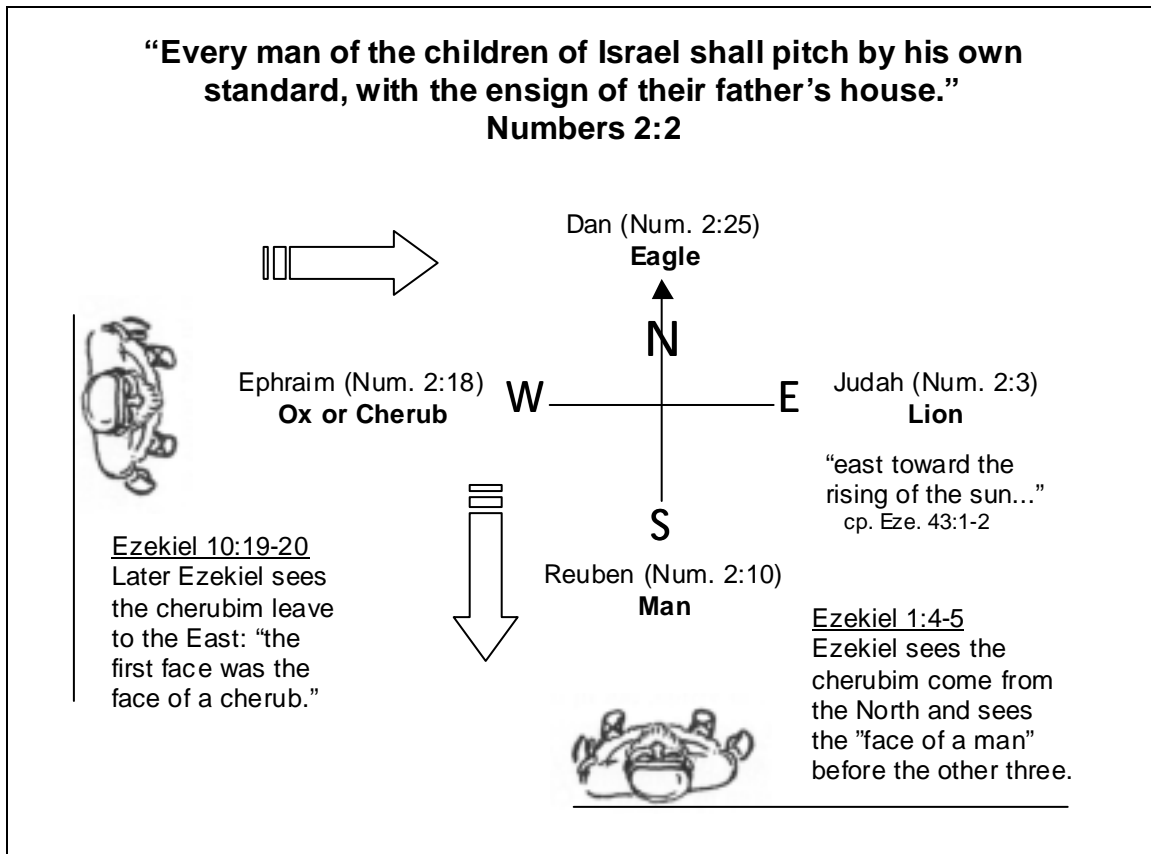
2) One sitting upon a throne set in heaven.

The first thing John observes is a throne set in heaven surrounded by twenty-four lesser thrones (ch. 4:2-4). This throne is mentioned frequently throughout the book. We learn that this is God’s throne, but also Jesus Christ’s (see Rev. 22:1,3).

- a) Read 1Chron. 28:5 and explain how this throne in Rev. 4 can be both God’s and Jesus’ throne?

- b) Consider the phrase “in the midst of the throne” found in ch.4:6. How does this show that the four beasts are involved in the rulership of the Kingdom? See also Rev. 3:21 and 5:6.

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3) The twenty-four elders and four living creatures.

Before we consider the throne further, let us turn our attention for a moment to the twenty-four elders and four beasts (which really means *living creatures*).

- a) Read Rev. 4:6-7 and Eze. 1:5-6,10. What is the connection between these four faces and Israel (see Num. 2:2-3,17)?

- b) The twenty-four elders clothed in white raiment are an echo back to the 24 priestly orders established in the nation of Israel. Read 1Chron. 24:4,18 and Rev. 1:6. We are to be the “kings and priests” of the future so what can we conclude from this?

It is interesting to note the fact there are twenty-four letters in the Greek alphabet beginning with Alpha ending with Omega. The twenty-four elders mirror the character of their High Priest, the Word made flesh.

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- c) The picture that John sees is of the Kingdom of God or His throne of Israel and His Kingdom of Israel restored! Read Isa. 9:6-7 and explain the significance of the throne with relation to David. What other references can you find which mention this restoration?

4) **“He that sat was to look upon like a jasper and a sardine stone...”**

Look up the three stones mentioned in Rev. 4:3 in a Bible dictionary and explain their significance to Jesus who manifested God in flesh and spirit (1Tim. 3:16).

Jasper (cp. Rev. 21:11)

Sardine (or Sardius)

Emerald

- a) John sees a rainbow around the throne. Where else in Scripture do we find a rainbow? What was it to represent? Where else do we read about a covenant throne? Who was to sit on it?

5) **“Upon the thrones I saw twenty-four elders sitting...”**

We are told that the twenty-four elders were wearing crowns of gold (ch. 4:4). Look up the word for "crown" in your concordance and using other N.T. uses of the word, describe the character that this ascribes to the one who wears it. (Cp. the golden chest band, Part I #13).

Strong's # _____ Greek word: _____ Meaning:

- a) What lessons can we learn from this gold crown?

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- b) What is significant about the fact that the twenty-four elders sit upon thrones and are wearing both a gold crown and white garments (ch. 4:4)?

- c) What is the obvious parallel verse to this later in the vision (Rev. 5)? This group has gained the victory and overcome. If we are to be a part of this glorious picture, what must we overcome? Hint: see Jn. 16:33.

- d) We are given a clue to the identity of this symbol in chapter 5 verses 8-10. What group of people have been redeemed?

6) "They rest not day and night, saying, Holy, holy, holy..."

Where in Isaiah do we find an echo from the four living creatures in Revelation which say "holy, holy, holy, Lord God Almighty"? What future time is Isaiah speaking about at the start of this chapter? How will we help Christ to fill the earth with Yahweh's glory?

- a) The four living creatures are described as being "full of eyes." Of what Old Testament reference is this an echo? Our eyes relate to our vision and intelligence. What does this teach us about how we ought to be?

- b) These creatures "rest not day and night." Consider the use of the phrase "day and night" elsewhere in Scripture. How can we live like this now? Is our life as Christ's servants only part time?

7) “Out of the throne proceeded lightnings and thunderings...”

Using a concordance give other examples of where we read of thunder and lightning in Scripture.

- a) Based on your findings, does this symbol in Rev. 4:5 represent blessings or judgements coming from the throne?

- b) What will the result of these judgements be? Consider Isaiah 26:9 and 32:1,17-18 in your answer.

- c) “Before the throne there was a sea of glass like unto crystal” providing a beautiful image of what the world will be like after the thunder clouds move away. Read Isa. 57:20 and Rev. 21:1, then explain what is represented by the "sea"—seen here to be still like glass (cp. Psa. 107:29).

8) “The living creatures shall give glory and honour and thanks...”

It is worth contemplating the scene we see through faith with John, putting together the various symbols in this chapter. Unless we visualise ourselves involved in this scene it will not affect our lives! The Lord Jesus Christ is sitting upon God’s throne, which is the throne of David in Jerusalem (Rev. 14:1). In the midst of the throne we see ourselves and other saints with him. In number we are “ten thousand times ten thousand, and thousands of thousands...” (ch. 5:11). Think about this picture in your own mind. What will it be like to be one of the faithful saints in this surrounding? With our help the nations have been turned to God’s ways by judgements and preaching. Many who we once knew or read about have been raised and are eager to share experiences with us.

- a) From what we have considered so far, why do you think we will have such a feeling of thankfulness when we see what has been accomplished to the glory of the Father?

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9) The new creation.

In v.11 we see Jesus Christ proclaimed “worthy” for his creation. Read Col. 1:13-19 and describe what creation is being referred to here. Find additional references to support your answer.

Revelation Chapter 5

In our study of this vision it is helpful to remember that a variety of symbols are used, each with a special significance relating to different times. When put together they form a beautiful picture of God’s work through Jesus Christ. Chapter 5 is a continuation of what John saw in chapter 4. The scene is the same, so that the things described are seen from the position of the Kingdom. For those Old Testament characters raised at this time, the book of Revelation and the things accomplished by Jesus Christ will be fresh news!

10) The sealed book in the right hand, Rev. 5:1-3.

The Greek word for “right hand” is *dexios* and here signifies authority (see Vines or Thayer’s). Using this word find two or three references to Jesus’ exalted position (e.g. Acts 2:32-36; Jn. 5:22).

The book being in Jesus’ right hand indicated his authority to reveal the contents of the book and his authority over the events contained in it (see ch. 6:1).

- a) We are told that this book was “sealed up with seven seals”(NASB) so that none could read it (ch. 5:4). Using a concordance, find at least two O.T. references to a book that is sealed in this way. What similarities with Revelation can you find with these verses?

- b) No man, dead or alive since the time of Adam, or angel could open the book (vs. 2-3). What was required to unlock this message? (Hint: see Rom.3:10 and Phil 2:7-9).

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- c) What do we find in these verses that will fulfill the promises made to David (2Sam. 7)? On what aspect of Christ’s coming do they focus ?

- d) Considering their context, what do these verses tell us about the changes the reign of Christ Jesus will bring?

- e) These words would have provided relief, joy and encouragement to John. How can these things encourage us?

13) A lamb in the midst, v.6.

Having shown us the victorious Messiah, John’s attention is directed toward the symbol of the Lamb, but not only the Lamb. He is in the midst of the throne, four living creatures and elders.

- a) Using the phrase “in the midst” what verses can you find referring to Jesus in the midst of the ecclesia? (See also Col. 1:26-27 and Jn. 15:5-7).

- b) Why do you think the symbol of the slain Lamb is used in this context? How do we identify with it? Hint: see Rev. 5:9 (see also Gal. 2:20 & Rom. 12:1).

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- c) The mission of this one body is represented by “seven horns” and “seven eyes” which are a manifestation or representation of God’s one complete spirit power. A “horn” is a symbol of military power (Dan. 7:24; Zech 1:18-21; cp. Rev 17:12-14) whereas “eyes”, as we have already considered, represent intelligence or knowledge. Read Isa. 26:9 and describe what the purpose of this mission will be.

14) “He has taken the book...” v.7.

In this vision we see the one body, the perfected ecclesia crucified with Jesus (Rom 6:6) “who hath taken” (RV margin, also Weymouth) the book out of the right hand of him who sits upon the throne. The one on the throne is the LORD our Righteousness, God manifest in Christ. These things are seen from the position of the Kingdom.

- a) Look up the word “took” in Strong’s concordance and make a note of its meaning.

- b) What is the amazing exhortation seen here for us as we take the book out of the right hand of him who will sit upon the throne of David?

This is the right hand of authority giving the Christ body instructions for the taking of the Kingdom by faith. See Lk. 19:15-19.

15) “the prayers of the saints,” v.8.

The understanding of this book, brought to light through God’s sacrifice of a Lamb, brings the Saints to their knees in prayer (cp. Rev 6:9-11).

- a) How can this message provoke us to have an earnest desire to pray? Do you think we thank God often enough for His purpose, especially future?

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- c) Why are we to be king priests? In other words, unlike today, why is God’s future government in the Kingdom both a civil and a religious authority?

18) “Worthy is the Lamb!” vs. 11-12.

As we saw in v.9, the appreciation of what Jesus has accomplished causes the saints to sing a new song. Now the angels of God join this joyful multitude crying “Worthy is the Lamb!”

- a) Why is it the angels are not seen in v.9 singing thou “hast redeemed us to God”? (Cp. ch. 14:3).

- b) It is awe inspiring to imagine what it will be like to participate in this scene with our brethren and sisters from previous generations, the angels of God, and our King the Lord Jesus. Surely the heart of the saints will burn within them at this time! (Cp. Lk. 24:32). Where else do we read about songs such as this being sung? How can they encourage us?

- c) Finally this chorus of thanksgiving is heard in a third song which echoes around the world resulting in a global day of prayer! What affect should these things have upon us as we meditate on them in our current position?

- d) Are we thankful enough for what has been done for us? (Read ch.4:9 and 2Chr. 5:11-14). How should we express our thankfulness? Support your answer with appropriate verses.

SECTION B: BACKGROUND & THE SEAL OF THE LIVING GOD – Revelation 7**Background: Revelation 6 – A Living Witness*****Read Revelation Chapter Six***

*These brief notes on the seals complement the chart on page 16 of The Bible Magazine, Vol. 13 # 2 (BM). If you did not receive a copy of this magazine with your workbook, it may be downloaded from <http://www.biblemagazine.com/> in PDF (Adobe Acrobat) format. For further detail and evidence refer to the books in Part I page 3 of the notes. Historical references are from Gibbon's *Decline and Fall of the Roman Empire* (not the abridged edition).*

The Seals

- The Lamb opens **all** the seals (6:1,3,5,7,9,12; 8:1). He is in total charge of world events. The churches worship a dead Christ, pictured on the cross. The book of Revelation presents to us a **living** Christ (1:18). When we look at the fulfilled prophecies we can see his work down the centuries and today, a terrific proof of his resurrection.
- The living creatures—his people—say, "Come and see" the wonderful things that God has revealed (6:1,3,5,7).

The Horse Symbol

- *The Horse requires direction to be useful:* "Be not as the horse...that *must be held* in with *bit and bridle*" (Psa 32:9). "That *led* them... as a horse ..." (Isa. 63:13).
- *Figure employed to illustrate God using men in His purpose:* "...the house of Judah... and *made them as his goodly horse* in the battle" (Zech. 10:3).
- **Point:** God is in control of events using men in various ways to bring about His purpose.

The Time of the Vision

- The coin used in the 3rd seal has the image and superscription of Caesar on it (Mk. 12:16). It is *Roman*. The times of the seals then are *Roman*. They were to come to pass "shortly" after the book was delivered (1:1).

The First Seal- AD 98-324

- The bowman is conquering pagan Rome. The weapons of his warfare are not carnal but mighty to the pulling down of strongholds; casting down imaginations" (2 Cor. 10:3-5).
- He bends his tongue like a bow (Jer. 9:3) to shoot the Word (Hab. 3:9) of the gospel.
- The bowman continues his work during all the seals, a work started by the apostles.
- The white colour of this horse here represents the effect of the gospel upon Roman society as well as a happy and prosperous era (cp. Isa. 32:17).

Fiery Red - Bloodshed and Civil War Characteristic of the times:**2nd Seal AD 183-212**

- The wicked are the sword of the Lord (Psa 17:13; c/p Isa 10:5; Rom. 13:3-4).
- The peace of the first seal was taken away when Commodus came to power.
- He was a monster of cruelty. Amazingly the Christians found relief under his rule, but by the close of the seal they were suffering bitter persecution under Severus. God's judgments came on the apostate Christians as well as the pagans (Rev. 2:16; 1 Pet. 4:17).
- At this time an apostasy began to grow among the Christians. It grew into a powerful political party. They no longer held all the Truth, but they still contended against pagan idolatry. Eventually they would gain enough political strength to take over the ruling heavens.

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- Gibbon (ch. 15) comments that the Christian republic "gradually formed an independent and increasing state in the heart of the Roman empire."

Black with Mourning and Affliction was the Character of the Times:

3rd Seal AD 212-235

- The Roman coin used here sets the scene of the seal; excessive taxation, extortion and oppression practiced by those who hold the balances of justice (Job 30:26-31; Job 31:6 RSV; Hos.12:7).

The Times were Characterised by the Green Pallor of Approaching Death:

4th Seal AD 235-303, Quotes from Gibbon ch. 15

- "During that calamitous period... every province of the Roman world was afflicted by barbarous invaders (wild beasts c/p Dan. 7:23) and military tyrants, and the *ruined empire seemed to approach the last and fatal moment of its dissolution.*"
- "*War, pestilence, and famine had consumed*, in a few years, half of the human species."

Laws to Destroy the Christian Name: Fifth Seal- AD 303-312

- The focus of this seal is on the believers who are in Christ their altar (Heb. 13:6). Their blood as it were, cries for vengeance like that of Abel (Gen. 4:10).
- Diocletian made an edict to destroy the churches and writings of the Christians. "Many delivered up all the religious books... in order to save their lives..."
- "By a new edict Diocletian ordered all the bishops and ministers... to be cast into prison.
- "a third" and "fourth edict was published ...to force all Christians...to sacrifice to the gods, and to employ all sorts of torments.. to drive them to this apostasy" (Mosheim's Ecclesiastical History).

Revolution Characterised the 6th Seal AD 312-324

- There was a great earthquake - that is a social upheaval of the people (c/p Hag. 2:6-7).
- There was a change in the ruling heavens. See BM
- Constantine championed Christianity. He was victorious over the pagans.
- Gordon Childe in *What Happened in History* comments "The conversion of Constantine is generally hailed as *the final victory* of the new faith. It may equally be regarded as *the triumph* of totalitarianism. The church no doubt *won* not only tolerance and relief from persecution, but also wealth and the right to persecute. The price was clerical endorsement of the existing order on earth."

Summary Question: What did the seals accomplish?

The Seal of the Living God - Chapter Seven

Chapter Seven fits into the time slot between the triumph of the Catholic Church and the trumpet judgments. It opens with the words “After these things...” That is after the amazing events of chapter six. Check out the outline chart in Part I of the workbook on page 13.

1) “the seal of the living God,” vs. 1-3.

There is a messenger who has been engaged in the work of sealing the servants of our God (Rev. 7:2). From the use of the plural in verse 3, “till **we** have sealed the servants of **our** God,” it is clear that the messenger with the mission of sealing represents a group of people.

a) The effort to destroy every copy of the Holy Scriptures under the 5th seal had stirred up faithful men to a diligent study of the Word. What principle is given in 2Tim. 2:2?

b) God requires that His servants are sealed with His own seal. Look up the Greek for the word “seal”.

Strong’s # _____ Greek word: _____ Meaning:

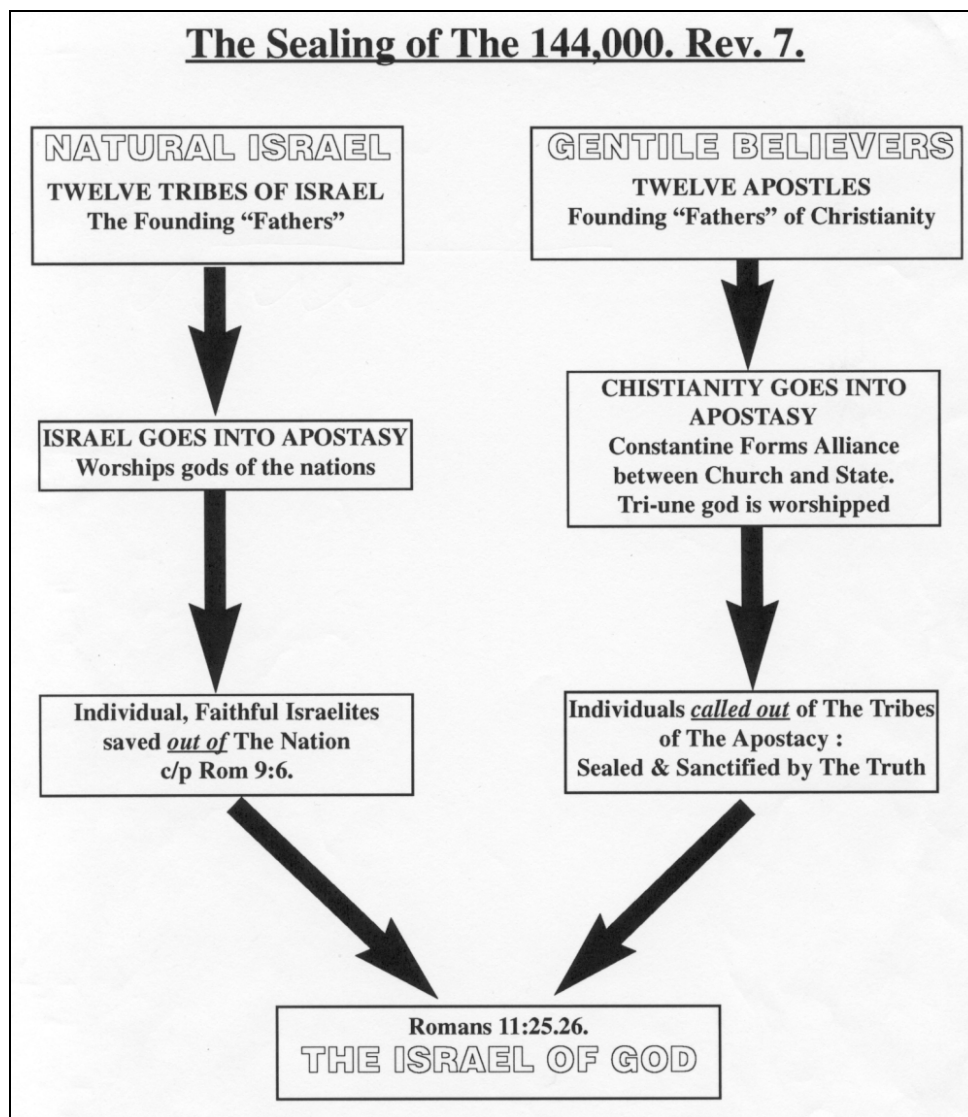
c) They were to have the impression of the living God on their forehead. The forehead often denotes *a state of mind*, sometimes good and sometimes bad. Show this from Ex. 28:36; Jer. 3:3 and Rev. 17:5.

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- d) In Job there is a connection between being sealed and receiving instruction (33:16). As a result of being sealed what do the redeemed have in their forehead? (Rev. 14)

From our studies in Part I, on God Manifestation, what does this imply?

2) The tribes of the children of Israel, Rev. 7:4-8



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- a) Revelation is given in symbolic language (Rev. 1:1). We must see the meaning behind the symbols. The following series of questions should help us come to an understanding of ch. 7:4-8.

For example, in Revelation ch. 1 what does the candlestick signify? _____

For whom was this book written (1:1)? _____

Who is being sealed in ch. 7:3? _____

Where are they from (7:4)? _____ *Remember this is in symbol.*

From ch. 7:9 explain who is represented by this symbol. Why it is not natural Israel?
These are the redeemed of ch. 14:3,4.

- b) A NEW TESTAMENT BACKGROUND

Who are the children of Abraham (Gal. 3:7)? _____

What was preached to Abraham (Gal. 3:8)? _____

How could the nations be part of this (Gal. 3:27, 29)? _____

Whose seed are these believers (Gal. 3:16)? _____

What gospel were they preaching when Paul wrote to them (Gal. 1:6)? _____

What had they done to the gospel (Gal. 1:7)? _____

What were they as a result (Gal. 1:8-9)? _____

What did Jesus Christ call this seed of Abraham in Rev. 2:9 & 3:9? _____

- c) What did Jesus do with those ecclesias who would not repent (Rev. 2:5; 3:16)?

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- d) We know that this is not natural Israel because in ch. 7:4-8 the tribe of _____ is missing. The tribe of _____ is included a second time as a son of _____. These tribes represent false Christianity who were once the adopted seed of Abraham, but now have fallen away from the truth. This past connection with Israel is shown by the use of the symbol of the tribes of Israel’s sons.

What has happened to Jerusalem at this time (Lk. 21:24)? _____

What is this time period called by Jesus? _____

How does Paul illustrate this fact in Romans 11?

- As Israel in the past turned apostate (fell away) so now do these spiritual Jews, as Paul had warned (Acts 20:29-30).
- From the time of the apostles faithful believers had been turning people from pagan darkness to the light of the Gospel, but now the work would be to turn them from the darkness of apostate Christendom to the Truth.
- This sealing work was laying the foundation for the witnessing in chapter 11.

A Faithful Witness

- During the time of Constantine the Roman Empire became “Christianized.” From that time forward it was known as *Christendom*. This milestone event set the scene for the following centuries.
- In North Africa there was a large faithful community among the Donatists.
- They made sufficient impact to bring persecution upon themselves.

- e) There is an enmity between the ecclesia and the apostate church. Both are known by various names in the book of Revelation. What do we learn from Rev. 13:7 and 17:6?

- f) Jesus spoke the Truth even though it cost him his life. He is called *the faithful witness* (Rev. 1:5). Look up the word for “witness” in Strong’s concordance.

Strong’s # _____ Greek word: _____ Meaning:

- g) Describe the witness of Jesus. Show how this was fatal to him (John 18:33 - 19:19; 1Tim. 6:13).

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h) Find other places in the book of Revelation where a testimony was given. What were the results of this?

i) What does this imply for us in our time?

3) The 144,000 taken out of all the tribes of the children of Israel.

a) The 144,000 are seen in two states. Explain what these are from Rev. 7:4 and 14:1.

b) Where have this great multitude come from (7:14)?

c) What principle is brought out in Rev. 7:14-15? Compare this with Phil. 2:8-9.

4) A Vision of the Kingdom, v.9.

A vision of the Kingdom is given to encourage and strengthen those faithful servants of the Living God.

a) How is ch. 7:9 a fulfillment of God's promise to Abraham (Gen. 22:17)?

b) The multitude are seen holding palm branches. This takes us back to the Feast of Tabernacles. From Leviticus 23:39-44 and Deut. 16:13-17 give the main points about the feast.

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- c) In Nehemiah ch. 8 an account is given of the keeping of the Feast of Tabernacles. What are the main features brought out in this chapter?

- d) We learn from the prophets that this great feast was not only a memorial of the past but also that it looked forward to some great event in the future. What information does the prophet Hosea give us (12:9)?

- e) What does Acts 1:6; 3:20-21 teach us to expect for Israel?

- f) Explain the significance of the throne of Israel using the following quotations, 1Chron. 28:5, Eze. 21:25-27 and Luke 1:32-33.

- g) As we have seen, the Saints will be co-rulers with the King (Rev. 5:10). There will be many nations subject to the King of Israel, but who will be the chief of them? (See Mic. 4:8).

- h) Israel will be the Kingdom of God upon earth whilst the nations will be the empire of the Kingdom--a commonwealth of nations. What picture do you gain from the following verses: Ex. 19:4-6; Mal. 3:3-4; Jer. 33:14-26 and Zech. 9:20-23?

*Israel **will become** the light of the world with righteous king, rulers and subjects taking God's truth to the nations.*

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- m) The nations will also keep the Feast of Tabernacles in the Kingdom Age. Give the details of this from the prophets.

In Conclusion

- This ingathering of a joyful multitude before the King indicates that the time of judgement has passed. Jesus and his brethren have “gotten the victory over the beast” etc. (Rev. 15:2).
- Israel and the nations celebrate with them and rejoice in such a great victory.
- The nations have a righteous government. They are blessed in Abraham and his seed.
- Never before will there have been a Feast of Tabernacles like it! The great celebrations of the Year 2000 will be absolutely nothing in comparison! The huge crowds won't be gathering to honour the pope, princess or rock star. The great hero of the people will be the Lamb in the midst of this palm bearing multitude. The earth will ring with their Hallelu-Yahs (cp. 1Kings 1:39-40)!
- The Feast of Tabernacles will be kept in the Kingdom because it still has a future fulfillment. It looks forward to the end of the Millennium when all the harvest of the earth will be gathered in

SECTION C: BACKGROUND & THE MIGHTY MESSENGER – Revelation 10**Background: Revelation Chapters 8 & 9***Read chapters 8 & 9 in your Bible.**These notes are to be studied with the charts in The Bible Magazine vol.13 #2; pg. 18,19.*

- Judgment is held back until the sealing work is accomplished (Rev. 7:1-3).

Revelation Chapter 8 – Four “Wind” Trumpets (Rev. 7:1)**The First Wind Trumpet A.D. 395 - Alaric and the Goths - Gibbon ch. 31**

- The hailstones of war (Isa. 28:2,17) fall on the people of the earth (Gen. 6:12-13) and on their rulers (Judg. 9:8). These are the wicked who spring as the grass (Psa. 92:7).
- Alaric crossed the Alps with 100,000 fighting men bringing devastation and terror. Rome was given over to their fury (Note the quote in BM). The western *third* of the empire was hit.

The Second Wind Trumpet - The Terrible Genseric, Tyrant of the Sea - AD 429

- Genseric and his Vandals were like a great mountain burning with fire (c/p Jer 51:25) cast into the sea of people who also inhabited the sea coasts (Isa. 57:20).
- Genseric's ships were the terror of the Mediterranean while his light cavalry repeatedly spread devastation and destruction around the coasts of Italy, Greece and Asia.
- When asked by his pilot what course he should steer, Genseric said, "Leave the determination to the winds: *they* will transport us to the guilty coast whose inhabitants have provoked the divine justice" (Gibbon ch.36).
- The terrible Genseric delivered the Donatists of N. Africa from the cruel persecution of the Church (Gibbon ch. 33).

The Third Wind Trumpet - Attila the Hun - AD 451

- Attila the Hun was a meteoric star blazing in a path of destruction (c/p Num 24:17; Jud 5:20).
- "The kings and nations of Germany and Scythia obeyed the warlike summons of Attila."
- In their course they massacred "the priests who served at the altar and the infants who, in the hour of danger, had been providently baptised by the bishop" (Gibbon ch.35).
- Attila (pic. BM) crossed the Alps, the *watershed* of Europe, reducing towns to ashes and causing the slaughter and slavery of the peoples of the waters (Rev. 17:5).

Fourth Wind Trumpet - Roman Empire Darkened in the West - Gibbon ch. 36

- Italy "was exhausted by the irretrievable losses of war, famine and pestilence."
- Theodoric King of the Ostrogoths became sole ruler of Italy, thus darkening the sun, moon and stars of the Roman heavens in the West. (Judg 5:19-20; Isa. 34:5)).

Summary Question: Why did God send the wind trumpets? What did they accomplish?

Revelation Chapter 9 – “Woe” Trumpets (Rev. 8:13)***The Fifth “Woe” Trumpet AD 632 - AD 933 - All quotes from Gibbon ch. 51***

- Out of the *furnace* of civil war *isolated* Arabia was united under *one commander*(9:1,2).
- The Moslems “*fought with the courage of lions*,” had *long hair, beards and turbans* (v. 7,8). See description in BM and map at the top of pg. 19.
- The faith preached under the name of Islam was “*That there is only one God.*” (No Trinity!)
- The Christians had “relapsed into a semblance of paganism ...vows were made to the relics and images... they invested the Virgin Mary with the honours of a goddess.”
- Favor was showed to those (with *the seal of God*, 9:4) who were previously persecuted.

The Golden Altar

- The symbol of the golden altar is taken from the Old Testament (Ex. 30:1-10). Incense ascended to God like the prayers of the Saints (Psa. 141:2). In Rev. 9 the golden altar shows the presence of a faithful community of believers.
- The trumpet judgments are an incredible answer to prayer (ch. 8:3-5; 9:13).
- All down the ages of history the prayers of the faithful ascend to God.
- The answer to their cry sets in motion the whole machinery of judgment as shown in the different scenes of the book of Revelation. “All things are for your sakes” (2 Cor. 4:15; Isa 43:14).

Sixth “Woe” Trumpet - Four Angel Powers Chapter 9 v.14-21

- The four angel powers were one by one brought as far as *the Euphrates* (v. 14) and each at their appointed time released (See the center map on page 19 of the Bible magazine).
- They all believed in one God.
- They were hostile to the “Christians” who were Trinitarian and worshipped dead “saints” (9:20-21). Here were powers especially prepared by God for judgment on the apostasy.

The First Angel Power - The Turks

- “The establishment of **the Turks** in Anatolia or Asia Minor was the most deplorable loss which the church and empire had sustained.” Gibbon ch. 57

The Second Angel Power - The Moguls and Tartars - All quotes from Gibbon ch. 64

- “**The Tartars** ravaged the countries with equal fury...permanent conquest of Russia... deadly, though transient, inroads into the heart of (Catholic) Poland... as far as borders of Germany.”
- “In the Battle of Lignitz... they filled nine sacks with the right ears of the slain.”
- “The whole country north of the Danube was lost in a day and depopulated in a summer;”
- “Of all the cities and fortresses of Hungary, three alone survived the Tartar invasion.”

The Third Angel Power - Timour and the Moguls - All quotes from Gibbon ch. 65

- “ ‘You see me here,’ said **Timour**, ‘a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms’” (His pic. in BM).
- “He erected on the ruins of Bagdad a pyramid of 90,000 heads.”

The Fourth Angel Power - The Ottoman Turks -All quotes from Gibbon ch. 68.

- **The Turks** took Constantinople, the capital of the Eastern Roman Empire in 1453.
- The historian Gibbon says: “The incessant volleys of lances and arrows were accompanied *with the smoke, the sound, and the fire* of their musketry and cannon” (Rev. 9:17-18). The Moslems used this cannon with great effect.
- During the siege the Christians “with loud and impotent complaints, deplored the guilt, or the punishment of their sins. The celestial image of the Virgin had been exposed to solemn procession; but their divine patroness was deaf to their entreaties.”
- The camp of the Turks “re-echoed with the Moslem shouts of ‘God is God: there is but one God...’” It was this God who was standing up for His unity against the Catholic idolaters.

“Behold, I make all things new.” Rev. 21:5

- With the downfall of Constantinople the Roman empire ceased to exist in the East. In the language of Rev. 9:18 “the third part of men were killed.” (See picture of siege p.19, BM).

Summary Question: What was the purpose of these “woe” trumpets? Did the people repent as a result of these judgments? Provide the quotation in your answer.

The Mighty Rainbowed Messenger – Revelation Chapter 10

1) The Time of the Vision

- a) The time period is given in chapter 10 verse 7. What is this?

- b) During this time the dead are to be raised and the vial judgments will be completed. Take a look at the chart given on page 13 of part one of this study. Note where chapter 10 fits into the overall construction of the book. What does its content focus on?

2) The Mighty Angel

The Angel of chapter 10 must not be confused with the trumpet angels of chapters 8 and 9. Chapter 10 commences with “another” mighty angel.

- a) What two features connect this Mighty Messenger with the “One like the Son of Man” (ch. 1)?

- b) What feature connects him with the one on the throne of ch. 4?

“Behold, I make all things new.” Rev. 21:5

- c) Previously, what did we learn about the cloud in Rev. 1:7 and Heb. 12:1?

- d) What is his voice like? Where did we come across this in Rev. 5?

- e) Summarizing these points, what is your definition of the Mighty Messenger?

- What we are seeing is the One like the Son of man from a different viewpoint. His seat of government is in the political heaven (ch. 4). From there his feet as pillars of fire descend in judgment on the nations represented by the earth and sea.
- By the time the Lord Jesus is revealing his power in the earth, the resurrection and judgement will have taken place. From the following passages show who will be with him (1Thess. 3:13; Zech. 14:4-5).
- This is one aspect of the messenger of the covenant (Mal. 3:1).

3) The Resurrection and Judgement

Metaphorically we have seen that clouds represent a mighty host. In Heb. 12:1 they are a mighty host of *witnesses*. All down the centuries there have been faithful men and women who, like Jesus, have given testimony to the Truth at the hazard of their liberty and life. Many have suffered torture and death because they witnessed against the exalted “god of the earth” (Chapter 11:4; cp. 2Thes. 2:4). Before this Mighty Messenger can be clothed with his cloud these faithful witnesses must be brought back into existence.

- a) Read 1Thess. 4:16. What is the first action Jesus will take when he returns to the earth?

What will happen to the living (2Thess. 2:1; Psa. 50:5)?

“Behold, I make all things new.” Rev. 21:5

- b) At the resurrection there will be a living history of all generations. The Apostle Paul encourages us in the faith by giving us examples from the cloud of witnesses (Heb. 11). What will the evolutionist say when Adam walks in on the scene? Or the skeptic with the arrival of Noah? Give a brief description of some of the characters that you will meet at the resurrection. What impact does this have on you? (Consider Isa. 26:21 & Heb. 12:1).

- c) We must all appear before the judgment seat of Christ (2Cor. 5:10). Look up the Greek word “appear” from this verse.

Strong’s # _____ Greek word: _____ Meaning:

What is the implication of this for us?

- d) Remember that Jesus is a personification of the Word of God. To stand before Jesus is to stand before the Living Word. It will be like meeting the Bible as a living personality. Imagine yourself in that situation. What principle do we learn from Heb. 4:12?

- e) There are two stages to the resurrection: first the re-building of the old body followed by judgment, then for the faithful, those accounted righteous, a quickening (Jn. 5:21; Rom. 14:9 A.V.). What does Jesus call this quickening? (Jn. 5:29).

The faithful will then be immortal, like the Angels, never to die. They will be God’s family taken from among men and women all down the ages of time. They will all be the seed of Abraham, Mighty Ones of faithfulness, the Yahweh Elohim (cp. Isa. 30:27).

Revision: What does the name *Yahweh Elohim* mean?

“Behold, I make all things new.” Rev. 21:5

4) The Northern Invader

All the prophets look to the latter-day invasion of Israel (Ezek. 38:17). Ezekiel describes the descent of a great host on the land of Israel. One of the objectives of the northern invasion is to come against “the people”. We see the seeds of this in the rise of anti-semitism today. Everything that the little nation of Israel has built up and striven for will be brought to ruins. It will be reduced to a heap in a day of grief and desperate sorrow (Isa. 17:11).

- a) From Ezekiel 38 and Zech. 14:1-3, explain what God’s response is to this invasion by the great company and mighty army from the north.

5) The LORD Goes Forth

Habakkuk chapter 3 is not all in the past tense. At verse 3 the RV margin says: “Or cometh (and similarly to the end of ver. 15)”. This is a time when the LORD will “revive His work” (verse 2). This gives a future context to the chapter.

- a) Habakkuk also gives the reason why the LORD goes forth. What is this? (Note ch. 3:13).

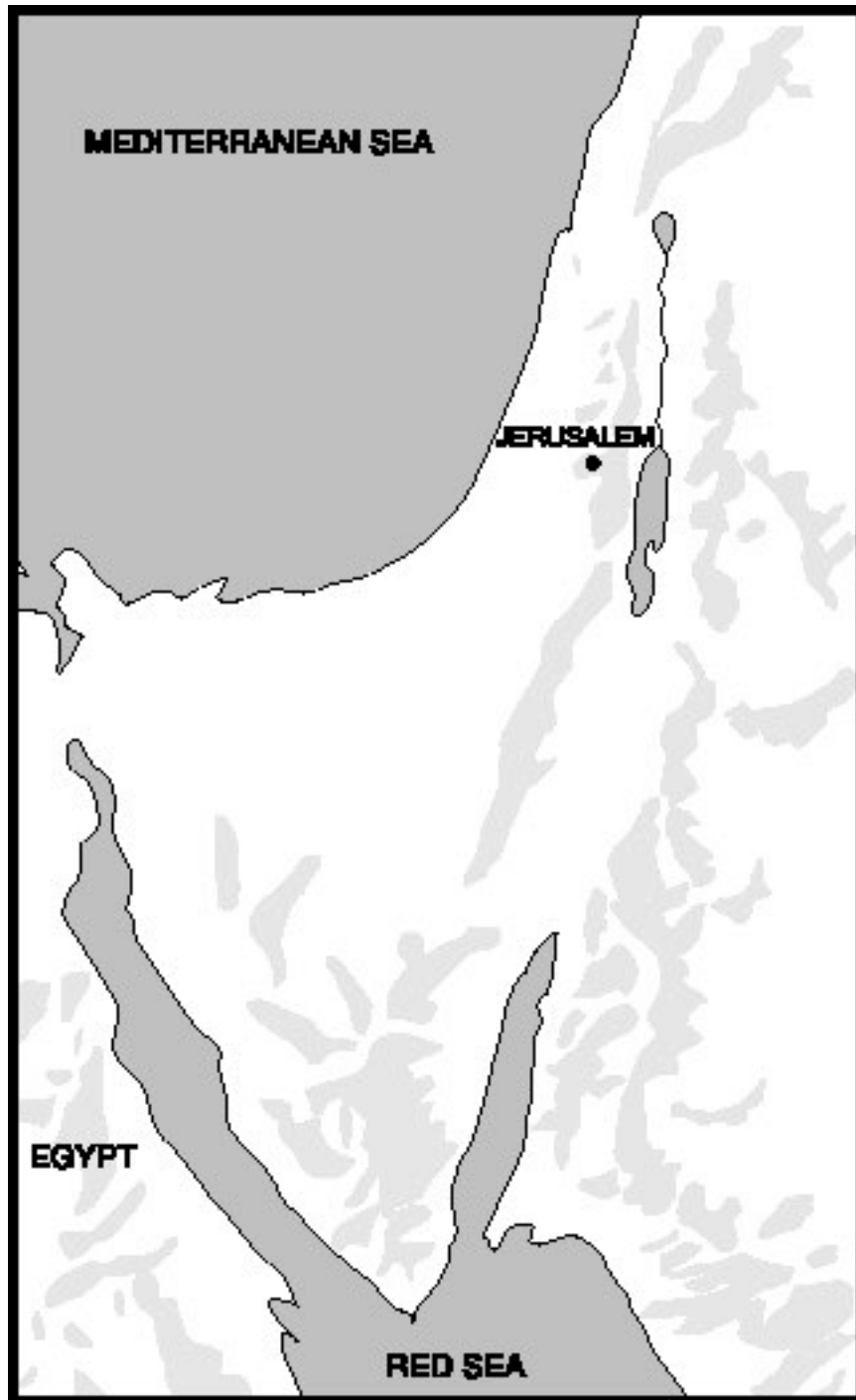
*This indicates that “the people” are not with the Holy One coming from Mount Paran. The Mighty One is going forth to **save them**. This prayer then is not a memorial of the past but a prophecy of the future!*

- b) From the AV margin of verse 3 (or see Strong’s #8486/8487), what is the literal meaning of the word Teman?
- c) Find the area of Teman and Paran in a Bible atlas. Mark them on the map on the next page.
- d) Therefore, we see the LORD will establish his power in the south first. Note Habakkuk 3:7. Look up the word “Cushan” in Strong's concordance.

Strong’s # _____ Hebrew word: _____ Meaning:

Again we are pointed to the region south of the Land. Locate Cushan and Midian and add them to the map.

"The LORD came from Sinai...with ten thousands of saints..." Deut. 33:2



"Behold, I make all things new." Rev. 21:5

- e) What was the area promised to Abraham? Provide a verse to prove this.

6) Who is This?

- a) Isaiah also sees one coming up from the territory of Edom (chapter 63:1-4).

Answer the question that is asked "Who is this?"

Whose name carries the meaning "Mighty to Save?"

Where is he seen coming from? Mark this on your map.

Again the point is made: "of the people there was none with me" (Isa. 63:3). The Jewish people are the ones needing help and salvation at this time. They have not yet joined the ranks of the One like the Son of Man.

- b) As seen previously Jesus is not on his own when his feet touch the Mount of Olives (Zech. 14:4-5). Who is with him?

What happens to the Mount of Olives at this time? How was this event typified in Israel's history?

- c) Psalm 24 sees the King coming in his glory. What is the burning question of the day (v.7-10)? What is the answer given in this Psalm?

- d) Look up the meaning of the word "hosts" in Strong's concordance.

Strong's # _____ Hebrew word: _____ Meaning:

When we put this together with the meaning of LORD - Yahweh - what do we get? This is another way of saying that "the LORD my God shall come and all the saints with thee."

“Behold, I make all things new.” Rev. 21:5

- e) So when the Almighty Warrior and his armies arrive at Jerusalem, the great question is, “Who is this invincible Commander and his mighty host? Who is it?” When the Jewish people see who he is, what is the next question asked? What is the response? (Zech. 13:6; 12:9-14; Rev. 1:7).

7) Eating the Little Book, Rev. 10:8-10

- a) John is commanded to absorb the message of the book; to make it part of himself (cp. Jer. 15:16). What prophet was given a similar instruction?

- b) The book was as sweet as honey. The prophet found the book to be soothing and strengthening. That is the effect of the Truth to all who properly absorb it. What comparison is there given in Psa. 19:7-11?

- c) When the book was digested, it brought the prophet bitterness. If you have access to Thayer’s Lexicon, look up the Strong’s # for *bitter* (Rev. 10:9,10). Read Ezek. 3:14 and note the AV marginal note for “heat.” How does Ezekiel help us understand the meaning of bitterness?

The book filled the prophet with indignation against a godless world. In eating the book he endorsed its message.

The Seven Thunders, Rev. 10:4

As we saw in ch. 4, thunder is a metaphor for war (Psa. 18:13-14). These thunders will be written on the pages of history by the amazing exploits of the Saints in subduing the world in righteousness. Until that time they are sealed and the world will know nothing about them.

Prophecy Again (ch. 10:11)- A warning of Coming Judgement

This section will be covered when we consider the everlasting gospel in Rev. 14.

SECTION D: BACKGROUND & WITH THE LAMB ON MT. ZION – Revelation 14**Background: Revelation Chapters 11 - 13**

Revelation Chapter 11 - See chart on P. 15 of BM

- Ch. 11 is concurrent with the trumpet judgments (11:14).
- It includes a long period of 1260 years (on the day-for-a-year principle (Num. 14:34).
- During this time a witness was to be made before the god of the earth (11:3-4; not the God of Heaven - 11:13).
- In pagan Roman times "the god of the earth" was Caesar but when "the son of perdition" was revealed as a result of "a falling away" (2Thes. 2:3) this "Christian" apostate sat in the temple of the Roman god "showing himself that he is God" (2Thes. 2:4).

A Summary of Chapter 12 and 13

- Chapter 12 is an amplification of the 6th seal. In the 6th seal we saw the heavens rolled away. Now a new power is seen in the political heaven (12:1) and it's a woman!
- The Catholic church claims that this woman with 12 stars is herself and she is right!
- We have seen from ch. 6 how she got to this position of authority.
- She is in the same heaven as the Roman dragon (v. 9).
- The woman brings forth a man child (v. 5). This child has Christ-like features but he is not the true Christ. Jesus said "By their fruits ye shall know them."
- First, he engages "in war in heaven" (v. 7).

Summary Question: Trace the child's development through Rev. 12 and 13.

Omitting the italics what has this child become in 12:13? _____

His full identity is given in 13:18. What is he now? _____

If you thought he was Christ, he deceived you! (13:14).

With the Lamb on Mt. Zion – Revelation Chapter 14

1) "Having his Father's name," v.1.

- a) When we believe the things concerning the Kingdom of God and the Name of Jesus Christ we are baptised (Acts 8:12). We have a change of citizenship (Eph. 2:12-19). Explain what this means.

- b) We are adopted into the family of God (v. 19) and become his sons and daughters (2 Cor. 6:18). Baptism is a new birth. In what place does God consider that each of His people are spiritually born? (Psa. 87)

2) "On the mount Zion"

God's people are citizens of Zion. Zion stands for all the holy things of God - His city, His land, His people and His promises (Gal. 4:26). His son is the foundation stone of Zion (Isa. 28:16).

- a) There is also a literal sense to our standing on Mt. Zion. What is the picture given from Psalm 122; Psalm 2:6; Rev. 20:4 and any other verses that you can find?

- b) From Psalm 24 give the answer to the question, "Who shall ascend into the hill of the LORD?"

- c) Those who stand on Mt. Zion have the Father's Name in their forehead. These people have the character and laws of God written in their heart and mind (Heb. 10:16). Jesus came in his Father's Name (Jn. 5:43). What is the result of believing in this Name (Jn. 20:31)?

As certainly as the Lamb was slain, so surely will he appear on Mount Zion with the 144 thousand. In the same place where there was a dreadful clamour for his crucifixion there will be songs of praise and thanksgiving. The Saints themselves will be living harps (cp. Job 30:31), the instruments of God, sounding forth the glory of God.

3) "Not Defiled with Women," v.4.

The 144 thousand are made up of both men and women. There is therefore a symbolic sense to these words.

- a) Who does the woman represent in 2Cor. 4:2? What might she become?

Name several unfaithful women found in the book of Revelation.

- b) These women represent the unfaithful church. The warning to us is not to be defiled by the false teaching and philosophy of the religious world. False doctrine is a killer! It was so from the beginning when the original serpent questioned God's Word. What was the teaching of the serpent?
- c) This serpent and all who have taught his doctrine ever since, are "murderers" because the lie breeds death. It is a teaching which is as good as calling God a liar, and is therefore blasphemous. How does this teaching prevent true repentance (see Ezek. 13:22)?

The serpent's teaching thereby promotes sin which is the cause of death.

4) "Follow the Lamb"

In all the work and operations of the Lord Jesus the faithful follow him.

- a) How is this characteristic of the faithful brought out in Ezekiel 1? Compare this with Rom. 8:14.

“Behold, I make all things new.” Rev. 21:5

b) How must we live this principle now if we want to be with him in the future?

5) **“The Everlasting Gospel,” v.6.**

In chapter 10 the apostle John represented a class of preachers who would “prophesy again.” This is now further expanded in ch. 14:6-7.

a) What do we learn from Psalm 68:11? Can you find any other similar verses?

- Chapters 4 & 5 inform us of the foothold that will be made in the political heavens by the Lamb and his 144 thousand. The throne will be established on Mount Zion (4:2; 14:1) - the city of David.
- A proclamation is made from here to the rulers of church and state in the midheaven. It is the midheaven because the highest heaven is now occupied by the Lamb who is the new Super-Power!
- Young’s Literal translates ch. 14 v. 6; “And I saw another messenger flying in mid-heaven, having good news age-during to proclaim...” In other words the good news is for the age which will last a 1000 years (ch. 20).

b) Write a proclamation to be announced to the nations introducing to them the King and his faithful followers. Issue, in your own words an invitation to give allegiance to the King of Israel with the blessings that will follow. If this offer is rejected judgment will come. Here are some suggested verses and you should use others of your own: Rev. 14:6-7; Lk. 1:32-33; Psalm 2:6-12; Acts 17:22-31; Rev. 21:4; Isa. 55:1; Mic. 4:4; Rev. 14:9-11.

“Behold, I make all things new.” Rev. 21:5

This proclamation will be made with signs and wonders as the message of Moses was to Pharaoh.

- c) There will be those who show faith like Rahab of old. From the following verses describe the reaction of people when they realise that they have been deceived: Jer. 16:19; Zech. 13:3-4; Isa. 2:20,22.

- d) There will be a great stir and commotion in all the news media and government offices around the world! The Pope and heads of state in Europe, US, Canada etc. will get the message from a Jew on Mt. Zion, claiming to be King of Israel and of the world. Are they likely to submit and place their dominions at his feet? Look at the following verses and put together your answer: Psa. 2:1-5; Hab. 3:14; Rev. 19:19-20; 17:14.

- e) This proclamation of Good News will also be a Jubilee trumpet call for the Jew to return every man to his own possession (Lev. 25:9-10). What is the message of Isa. 43:6; Zech. 2:6-7 and Rev. 18:4-5?

- f) What will the attitude of the nations be to these Jews? Compare this with Pharaoh of old.

- g) The faith of the Jewish people will be tried just as it was in the wilderness. From Ezek. 20:33-38, 40-42 and Jer. 31:2 describe how God will deal with the Jews. What will be the results of this?

6) "The hour of his judgment is come," v.7.

The judgment of the nations will proceed on the same principles as the judgment of individuals (Matt. 25:31-46). Jesus Christ is the great shepherd of the sheep (Heb. 13:20). The False Prophet is the shepherd of the "goats." The Judge sets the goats on his left hand. These will include the "Christian" nations of Europe who reject the King of Zion.

- a) In Rev. 19 these nations are "cast alive into a lake of fire." What are the symbols given for these nations in ch. 19?

- b) He sets on his right hand his sheep including the little flock of Judah (Zech. 12:7; 9:16). What do the sheep nations have to display? What becomes of them as a result? (Gal 3:8-9; Zech. 2:11; Isa. 40:11).

- c) The sheep nations will now be on the side of the King. Name some of these nations from Isaiah 60 and Isaiah 66:19.

- d) These nations will already have been subjected to the judgements of God at Bozrah (cp. Isa. 2:12,16). Note Isaiah 66:20 and compare it with Isaiah 60:9. How will the Lord use this great naval power in the work to restore Israel?

- In the Kingdom Age Israel will be the *firstborn* in a *divine family of nations* (c/p Ex. 4:22).
- Abraham will be the national father, and Christ his seed, the King (Gen. 17:4, 8).
- The land of Canaan will be the royal dominion - the place of the kingdom (Gen 17:8).
- It will be so highly civilized that in retrospect the present age will be regarded as intensely dark and barbaric for then the knowledge of the glory of the LORD shall cover the earth.

7) The 2nd Angel Power – Who is represented by Babylon?

a) Detail is given about Babylon and her destruction in Rev. 17 & 18. Identify Babylon from the following features given in ch. 17. The 1st is done for you.

1. A religious system: A whore (17:1); name of blasphemy (17:3).
2. A mother church
3. With daughter churches:
4. Known for her wealth:
5. Persecuting power:
6. International system:
7. Seat of an empire:
8. Seven hilled city:

b) The answer is clear. Babylon the Great is Rome. Today Rome and the Vatican represent not only a spiritual power but also a political power. The Vatican sends its ambassadors to many nations, and has great wealth through its financial interests. This is depicted in Rev. 18.

Rev. 18 is written like a news report. The headline and opening paragraph announce the main news. This is followed by a more detailed report. This feature is used several times in Revelation. Keeping this in mind, what is the outcome of the judgment on Babylon?

c) Rome is the enemy of the Truth down the ages. From Revelation 17 and 18 give the main reasons why God will judge her.

“Behold, I make all things new.” Rev. 21:5

8) The Fall of Babylon

- An opportunity to accept the King of kings has been given to the nations, but the goats are stirred up in rebellion (Zech. 10:3).
 - The fall of Babylon follows this rejection. This is depicted in Rev. 14:8, in the events of the 7th vial (ch. 16:17-21) and in chapters 17 and 18.
 - The “Christian nations” will say that this Jew on Mt. Zion is an impostor and is the Antichrist. Even now they look for the advent of the Antichrist who will convert the Jews and rebuild the temple, things that the Lord Jesus himself will accomplish. This future antichrist theory is false doctrine.
- a) In the 1st Epistle of John, the signs of antichrist are clearly stated. Give 4 ways to identify antichrist from chapters 2, 3 and 4.

A wrong understanding of prophecy will cause these people and nations to come against Christ!

9) The 3rd Angel Power

- a) There are some “standing afar off” who survive the overthrow of Babylon. From Rev. 18 list the survivors.
- b) Has this great overthrow made them repent? Give the verses from ch. 18, and also note the closing verses of ch. 16 which relate to this time.

The 3rd angel judgements are necessary because there are those who will still worship the beast etc. (14:9) after the fall of Babylon. Their destruction is also depicted in ch. 19.

10) The Mark of the Beast

The mark of the beast is not the number 666 as is so often thought. In Rev. 14:11 it is called “the mark of his name.” We must take note of what the Bible is telling us.

- a) What does Rev. 13:1 tell us about his name?

"Behold, I make all things new." Rev. 21:5

- b) This is his name or character - his reputation. Where does his blasphemy come from (v. 5,6)?
- c) It is therefore what he teaches. We have already seen that false teaching is a killer as well as a deceiver. Evangelicals would have us believe that this mark is a harmless bar code. Scripture teaches otherwise. Who does the beast blaspheme? Give the verses with your answer.

*The beast therefore represents a **Christian power**.*

- d) That which is impressed upon the forehead denotes a certain way of thinking - a state of mind. What would that which is impressed upon the right hand relate to (cp. Part II, Sec. A, #10)?
- e) Today, the Roman Church has harnessed - not only the techniques - but also the technology of the modern world. Papal Encyclical Letters concerning the Media show how the Roman Church has been seeking to use radio, movies and television to influence the minds of men and women over many years. This appears not only sinister, but also transparently evil when the facts are known. A couple of quotations are provided by way of example.

In the papal encyclical titled *Decree of the Means of Mass Communication* (1963) it is stated that:

- "Public opinion nowadays exerts the greatest influence...Therefore, let them strive, with the help, among other things, of the mass media, *to mould and develop a right public opinion...*"
- "All the sons of the Church should endeavour with one mind and one intent to see that the means of mass communication are used effectively...There must be no delay; the greatest zeal is called for."
- "...national Offices for *press, cinema, radio and television* are to be set up everywhere...They will also encourage and *control* whatever is done in this field by Catholics."

What are the aims of the Catholic Church today concerning the mass media?

"Behold, I make all things new." Rev. 21:5

- f) The following extract from a press review of the movie *The Exorcist* will illustrate how modern techniques and technology are harnessed:

"This (film) is a mediocrity crude way of filling folk with religious dread (and putting them in awe of the priesthood), but if you research your superstitions cold-bloodedly enough, as Blatty did...you will impress many millions of suggestible people, and make many millions of dollars. (Anyone who thinks our man Blatty could not possibly be so calculating a tactician should bear in mind that he was once Policy Branch Chief of the United States Air Force Psychological Warfare Division. He knows what he is doing, and how, and to whom)."

How can you avoid receiving the mark of the name of the beast in your forehead?

11) A people called out of darkness.

- a) Using your concordance find a New Testament quotation to show what God requires *before* He will receive us as His "sons *and* daughters" (see also Rev. 18:4 and 1Pet. 2:9). What does God require of us?
- b) From Genesis ch. 6 show how God's sons ignored this principle.
- c) What has happened to God's daughters (Gen. 6)?
- d) How did Daniel cope with living in Babylon (Daniel ch. 1)?
- e) What lessons can we learn from this while living in a world which is spiritually like Babylon?

SECTION E: THE SONG OF MOSES AND THE LAMB – Chapter 15

Revelation chapter 15 serves as an introduction to chapters 16 thru 20. One could argue that to us this is one of the most important parts of the book—if not the Bible to us—as these chapters deal with events that are directly related to the time in which we live. While other parts of the book (including these chapters) confirm our faith as we view the span of history, this part has a particularly striking reference to us—as we see the scroll unfolding before our eyes. We see God working out his purpose as he prepares to gather the nations to Armageddon—and when we appreciate his hand at work, a tingle goes up our spine as we read the next verse: “Behold, I come as a thief...” ...and we ask ourselves: “Am I watching?” These chapters then project us into the near future, to a time when Jesus Christ will be back in the earth, sending his saints—now immortal spirit beings—to complete God’s purpose in the earth, that it might be filled with His glory. (Numbers 14:21).

In the style of Revelation—and many of the other prophets—Revelation 15 introduces the seven vial signs giving us the end result first. It introduces the vials and gives us a vision of what they accomplish. Then the other chapters go on to detail the beginning of the seven-fold vial sign, the “great and marvelous” intermediate developments, and the ending of the sign. Revelation 15:1 introduces the “seven last plagues”. We are then instructed that at the completion of these, God’s wrath will be accomplished. As a result, the inhabitants of the earth will learn righteousness (Isaiah 26:9; Rev. 15:4).

Revelation 15—19 Breakdown

Rev. 15 Introduction to the Sevenfold Vial sign and showing the end result

Rev. 16 Details of the vial of wrath judgments; in breaking down the kingdom of men and preparing for the kingdom of God

Rev. 17 vrs 1—6: Description of the woman and the beast.

vrs 7—14: The mystery of the Beast

vrs 15: The waters

vrs 16—17: The horns their past (v16 refers back to ch16) and future

vrs 18: The woman (great whore) is the great city

Rev. 18 The Judgment of the Great City (great whore) the mystery of the woman

Rev. 19 vrs 1—10: The Alleluia rejoicing

vrs 11—16: Jesus Christ and his armies ride forth against the nations

vrs 17—18: Israel feasts on the spoil of the nations

vrs 19—21: The destruction of the beast and false prophet in the European lake of fire

Revelation 15—part one.**1) "Another sign in heaven" v.1**

The word another tells us that we are being directed to see something new and different.

Look up the word "another" in Vines and show the difference between the two Greek words translated "another" in the N.T.

2) "The seven last plagues."

a) What does the end of verse 1 tell us is special about these plagues?

b) Using a concordance, find the Greek definition for "filled up". Note other places where this word is used, particularly in Revelation. Compare Rev. 10:7 with Rev. 11:14-15. What does this tell us about how the vial signs relate to the 7th trumpet?

Strong's # _____ Greek word: _____ Meaning:

c) Next, note what is said when the 7th vial has finished being poured out in Rev. 16:17. Compare this with Ezekiel 39:8. What phrase is used in both verses? What does this tell us about when the 7th vial will be poured out? (Hint: look at Ezekiel 38:8).

3) The sea of glass.

The sea here is in the same condition as we saw in chapter 4:6, except here Jesus is telling us that the state of the sea had been recently changed. It is the actions of the vial sign on the sea that have brought it to this condition. J.P. Green's translation gives us the correct tense of the verse: "And I saw, as a glassy sea *having been* mixed with fire..."

a) In Rev. 17:15 it tells us quite clearly what the waters are. What are they?

When the Kingdom of Men has dominion over the waters, they are as in Isaiah 57:20–21. When Jesus Christ and his Saints (the Kingdom of God) have dominion over the waters they are as in Rev. 4:6 and 15:2. The effect that they have on the waters is summed up in Psa. 65:7.

- b) For light to penetrate through water it must be clear. Using Scripture, such as the following, create a theme based on this statement. (Isa. 26:9; 32:17; 60:1–3; Zech. 2:11; Deut. 32:43).

BM page 14 may be helpful for the following questions.

- c) Rev. 17:1 tells us who had been previously sitting on, or having power over, the waters. Look in Rev. 17:7–8. What is carrying the woman? What do these verses tell us about his previous career?

How many heads and horns does he have (17:3)?

What color is he (17:3)?

What kind of name does he have (17:3)?

Of whose blood is the woman guilty (therefore also the beast carrying her)? (17:6).

With what ancient nation is the woman associated in some way (17:5)?

Who will wonder at, or be dazzled by, these things (17:8)?

What is his end (Rev. 19:20)?

- d) In Rev. 13:1 we were also introduced to a beast. From where had this beast been derived—or come forth? Show that the career of this beast is one-and-the-same with the one we just looked at using these verses: Rev. 13:3; 11:7.

How many heads and horns does he have (13:1)?

What color is the beast he derived his power from (12:3; 13:2)?

What kind of name does he have (13:1; 5–6)?

“Behold, I make all things new.” Rev. 21:5

Of whose blood is this beast guilty (13:7; 11:7)?

From what four creatures is this beast derived (13:2)?

Who will wonder at, or be dazzled by, these things (13:3,8)?

- e) In Daniel 7 we are introduced to 4 beasts. From where were these beasts derived, or where are we told they “came up from”?

How many horns does the 4th beast have (7:7)?

Did this beast blaspheme God (7:25)?

Of whose blood is this beast guilty (7:21,25)?

What four creatures are used to portray these beast/kingdoms? (In Dan. 7:23 beasts are used to represent kingdoms).

What is the 4th beast most well known for and judged for (Dan. 7:8,11,20,25; cp. Rev. 13:5)?

What is his end (Dan. 7:11)? During what period of time was he to come to an end? Hint: see Dan. 7:21–22.

- f) Re-read all of your answers from questions c, d and e. Write a short paragraph showing how this is the same beast in different phases having the same end at the same time. From your answers describe why this system must be judged by the seven vial signs. In Revelation 16 find two things that the recipients of the judgements did which the beast also did. (Hint: one of them is repeated 3 times in the chapter). This will show that those judged are part of the beast system.

“Behold, I make all things new.” Rev. 21:5

- g) Read Rev. 15:2. Why is it important to know what the “beast” and the other things mentioned here mean? You can use Rev. 20:4 & 14:9 to support your answer.

4) The man of war (Exodus 15:3).

- a) What does it say in Rev. 2:26–27 will be one of the privileges for those who overcome? Use Psalm 2; Psalm 149 and Daniel 7:18, 22 to contribute to your answer. *Note: The things that must be overcome have been listed for us in Rev. 15:2.*

Referring back to Rev. 10, those that had gotten the victory are symbolized by the messenger of the covenant. This messenger has wrested dominion over the sea from the beast, and is therefore a “man of war.”

- b) Using these passages, explain how prophesying, war and victory were associated with music in the Kingdom of God in the past: 1Chron. 25; 2Chron. 20.
- c) While the victorious *man of war* stands on the glassy sea, he sings the song of Moses and the Lamb. The Lamb is the prophet like unto Moses (Deut. 18:18). The song of Moses is recorded for us in Exodus 15. Using as many echoes as you can find, show that the song of Moses is prophetic of the time of Revelation 15.

Revelation 15—part two.

Our attention is now diverted to different things relating to the vial signs—not so much what the vials signs accomplish, but how they come about.

1) “The Temple of the Tabernacle of the Testimony.”

A. *The Testimony*

- a) Look up the word “testimony” in your concordance. What does it mean?

Strong’s # _____ Greek word: _____ Meaning:

- b) In Acts 7:44 when it speaks of the “tabernacle of witness”. What word is used for “witness”? Compare this with your answer in the previous question using the Strong’s number. What do you find?
- c) What is the title that is used to describe the tabernacle in the Old Testament in such passages as 2Chron. 24:6? Using these verses describe why is it called by this phrase: Deut. 31:26; Ex. 25:21–22.
- d) Using the verses from the previous question, determine in which part of the tabernacle the law of God, or testimony, was kept.

B. *The Temple*

- a) Look up the word “temple” in Young’s Concordance. There are two main Greek words used for “temple” in the New Testament. What is the contrast between the two meanings?
Note: Strong’s is not clear on the distinction between the words—if you do not have Young’s, Vines will show the difference between these two words.

“Behold, I make all things new.” Rev. 21:5

- b) Read Rev. 11:19. In this verse the Greek word used for temple is *naos*. To what part of the Tabernacle is the word “temple” or *naos* referring (considering what is seen in it)? It may help to render the phrase from chapter 15 like this: “The *naos* of the tabernacle **where** the testimony **was kept.**”

- c) Using Rev. 3:12, show spiritually of what part of the tabernacle the word “temple” or Greek *naos* speaks ?

C. The Tabernacle

- a) Look up the Greek word “tabernacle” in your concordance. What does it mean? Also, look up the Hebrew word “tabernacle,” as found in Ex. 25:9. Relate the definition to Ex. 25:8.

Strong’s # _____ Greek word: _____ Meaning:

Strong’s # _____ Hebrew word: _____ Meaning:

- b) Relate this to 1Peter 2:5–6, Ex. 26:11,24 and John 17:21. The ecclesia of God is spiritually a tabernacle in an imperfect state. If we were to attain to immortality and be a “perfect man” (Eph. 4:13), what part of the tabernacle would symbolize the perfect state? Hebrews 9:11-12 may help.

- c) In Revelation 15:5, using your answers from A-d, B-b, B-c, C-b, what does it mean that “the temple of the tabernacle of the testimony” is “in heaven”? *Note: referring back to the “heaven” in your notes from Rev. 4:1 will help.*

Jesus Christ is the builder of this living temple. (Heb. 3:3; John 14:1–4.) The book of Revelation gives us the details of how he has been building this temple for the last 2000 years!

“Behold, I make all things new.” Rev. 21:5

The Agents of the Judgement.

Even though the saints are not immortal beings when the majority of the vials are poured out, their witness, their prayers of distress and longing for the Kingdom, and their blood crying from the ground is what causes the judgements to come. In this way the saints are intimately involved in the outpouring of the judgements and are so depicted in Revelation 15. The angels emerge “out of” the temple and are in fact part of the temple (Rev. 21:17). In J.P. Green’s translation it gives the proper tense to the sentence: “And the seven angels having the seven plagues came forth out of the temple, having been clothed in clean and bright linen, and having been girded with golden bands.”

2) “Having been clothed in clean and bright linen.”

- a) When do we acquire our covering or garments in Christ (Galatians 3:27; 1 Peter 3:21)?

- b) The gospel is the “things concerning the kingdom of God and the name of Jesus Christ.” This is what was preached to us and we responded to if we are baptized (Mark 16:15–16; John 6:63, 68). The beast and those associated with him have perverted the gospel of Christ (Gal. 1:7; Rev. 13:6). What does this tell us about the kind of vigilance we should have about guarding our gospel—doctrines—covering? Use Rev. 16:15 in your answer.

- c) What does it mean to have “pure” raiment (Rev. 19:8)?

- d) Look up “white” in your Strong’s Concordance. Using these passages and your definition, determine what is meant by the bright aspect of their clothing: Acts 10:30; Rev. 22:16; 2:28; 2Cor. 5:2-4; Rom. 8:10–11; 1Cor. 15:52–53.

Strong’s # _____ Greek word: _____ Meaning:

2) “Having been girded with golden bands.”

- a) What does it mean to be girded (Psa. 18:39; Dan. 10:18–19)?

- b) For what purpose are those like unto the “son of man” girded (Isa. 11:1–5; Rev. 14:6; Num. 14:21)?

“Behold, I make all things new.” Rev. 21:5

3) The wrath of God and the prayers of the saints.

Refer to Section A for notes on the four living creatures. Refer to the notes on the overview of the trumpets concerning the prayers of the saints in Section C.

a) In Rev. 5:8 the same word “vials” is used. They are filled with the “prayers of the saints” and the four living creatures are holding them. In Rev. 15 the four living creatures give them to the messengers. This shows that these judgements are a result of the prayers of the saints! They are vials of wrath because the saints' blood cries out from the ground. Find at least four places where it speaks of the blood of saints in chapters 16-20. Also, using Leviticus 16:12–13 and Rev. 8:4 determine what the smoke is.

b) Smoke is used in another way in Biblical imagery. Look up these passages: Psalm 144:5–6; Joel 2:30-32. Show the connection with this symbol and the vials.

c) To finish, it is fascinating to see the comparison of this chapter in Revelation with Isaiah chapter 6. Before turning to Isaiah 6, read 2Chronicles 26:16–21 to see the background. What did the high priest have on his forehead? What happened to King Uzziah's forehead? Compare Rev. 14:1,9 and Proverbs 28:9. What exhortation does this give to us?

d) Find five echoes between Isaiah 6 and Revelation 15.

4) None able to enter the temple, Rev. 15:8

Seeing that we have seen how the immortal saints are part of the living temple, use these verses to explain why no man could enter the temple until the judgments were finished: Zech. 2:11; Gal. 3:7-9; Zech. 14:16–17; Micah 4:1–2.

SECTION F: THE MARRIAGE OF THE LAMB & WHITE HORSE – Chapter 19

Read The Bible Magazine, Vol. 13, Issue 2, pages 20-23 to review the preceding vial judgements.

Revelation 19 is a chapter of rejoicing; of praise to God, of victory and conquest by Jesus Christ and his Saints. It brings many chapters of Revelation to a climax and echoes many Old Testament prophecies. It helps us to see ourselves “on the Lord’s day” as John saw himself when on the Isle of Patmos. The previous chapters (16-18) were chapters detailing the judgements of the sevenfold vial sign introduced in chapter 15. Chapter 19 begins with the saints rejoicing because of the downfall of “The Great City”—the days of repressing the true gospel concerning the Kingdom and the days of persecution are over. It is a new day, for the Sun of Righteousness has arisen.

The chapter starts with the words: “And after these things...” If it was a play the curtains would close at the end of chapter 18 depicting Rome and would reopen to show a new scene of great rejoicing in Jerusalem. The previous scene had been the destruction of the whore which symbolized the great city of latter day Babylon. This had been the governing power of the many waters or peoples and nations upon which she sat. She had indoctrinated them with her false doctrines, and as a result they believed in heaven as their reward and did not look for the Kingdom of God upon earth. So when Christ returned in all his glory and was manifested in his saints, they preached from their pulpits that he was antichrist. They summoned the nations to war against the Lamb and the faithful with him (Rev. 17:14), but they fell upon the mountains of Israel and the harlot’s capital city and government were destroyed. News of this great destruction (Rev. 14:8) has just reached Jerusalem.

1) The heaven rejoices

- a) The last verse of chapter 18 repeats that: “in her was found the blood of prophets, and saints, and of all that were slain upon the earth.” Chapter 19 opens with much people in heaven saying: “Alleluia”. Find another verse in Revelation where those represented by these symbols “worshipped God,” very similar to Chapter 19:4. Using this passage with its context, who are these people in the political heaven?

- b) What does the fact that these people are “in heaven” tell us about the authority that they now have?

“Behold, I make all things new.” Rev. 21:5

- c) Find the phrase repeated in Psalm 93:1; 96; 97 and 99. What phrase is very similar to this in Rev. 19:6?
 - i) What are the heavens doing in Psalm 96?
 - ii) What are the heavens doing in Psalm 97:6?
 - iii) Find at least five other echoes between Psalms 96–100 and the time of Revelation 19:1-6.

2) The first Alleluia.

- a) Look up “Alleluia” in Strong’s Concordance. What does it mean?

Strong’s # _____ Greek word: _____ Meaning:

- b) What does this tell us about whose work this is? Who accomplishes these things?
- c) In Revelation 19:2 it says that he: “hath avenged the blood of his servants at her hand.” Find this idea in Revelation 6, 11, 12, 16, 17, and twice in 18. What does this tell us has been a major feature of this system down through the centuries?

3) Corrupting the Earth

- a) Look up Isaiah 1:2,10. What does this tell us “the earth” represents in symbolic prophecy? With that in mind what does it mean to “corrupt” the earth? Use Gen. 6:11–12 in your answer.

“Behold, I make all things new.” Rev. 21:5

- b) Using Strong’s Concordance, find where the English word “whoring” is used in the O.T. Glance through these verses and see how God used this concept with Israel, the natural olive tree (Romans 11:20–21), when they went astray. What did this word mean to them in a spiritual sense?

 - c) After Jesus Christ established the New Covenant, the natural branches were broken off and the Gentiles possessed the truth. Describe what happened to the Gentiles when they went astray. (See 2Cor. 11:2; 2Peter 2:1-2).

 - d) How did the woman or false church “corrupt the earth with her fornication”? You will find some clues in 2Thes. 2:1–3; 10–15.

 - e) How successful has the woman been at corrupting the earth down through the centuries—how many Christians have the truth today?

 - f) During their whole lives, as servants of Jesus Christ, the saints have been in conflict with this harlot system. We should also share this struggle to overcome the world. Consider the words of Rev. 2:6 and Psa. 139:21-22. What exhortation does this give to us?
- 4) Again they say Alleluia**
- a) Compare Rev. 19:3–4 with Rev. 5:13–14. What will the earth be like after the second Alleluia is exclaimed?

“Behold, I make all things new.” Rev. 21:5

- b) Refer back to Section A, #7 on Rev. 4. What do the “mighty thunderings” symbolize (ch. 19:6)? Why is there such rejoicing amongst the saints at the complete destruction of this corrupting and persecuting system?

Chapter Breakdown

Revelation 19:1–10 tells us about the two Alleluia rejoicings, verses 11–21 fills us in on some detail of the judgements that are going to be poured out and who will be involved. Verses 11–16 introduce us to the armies of the Faithful and True one and what they will accomplish in their judgements. Verses 17–19 fill us in on some detail of the intermediary judgement; and verses 20–21 tell us about the final stage of judgment preceding the second Alleluia.

5) The Marriage of the Lamb

J.P. Green’s translation is helpful when considering these verses (7–8); notice the different and clearer tense. “Let us rejoice and let us exult, and we will give glory to Him, because the marriage of the Lamb **came**, and His wife prepared herself. And it was given to her that she be clothed (in) fine linen, pure and bright; for the fine linen is the righteousnesses of the saints.” (*You will find that the Diaglott has the correct and similar tense*). So the marriage (v.7) itself had come and gone at this point, and now was the time for the marriage feast (v.9). This fits in with how biblical weddings took place. Here is a quote from a Bible Handbook:

“First came the formal, and binding, ceremony of betrothal, with an exchange of gifts. When the wedding day came, the bridegroom and his friends went in procession in the evening to the bride’s home, where she and her family were waiting. The couple were blessed, and the bridegroom led the bride through the village to his own home, the invited guests lining the way to make a torchlight procession. There followed a great feast which might last anytime up to a week.”

- a) The wife of the Lamb “made herself ready.” Preparation happens before the marriage. First there is the moral preparation and then the clothing with immortality—this is the first thing that happens when Christ returns (1Cor. 15:51–54). In Revelation 16 find in which vial Jesus Christ returns. In what way is the judgment of believers inferred in this vial?

“Behold, I make all things new.” Rev. 21:5

- b) “The fine linen is the righteous acts of the saints.” (Rev. 19:8 RV). Where else in Revelation do we read about the saint’s garments or clothing? From these passages, explain how the condition of our garment describes our spiritual state or preparedness.

- c) What exhortation does this give to us if we are to be clothed with or “put on” immortality (1Cor. 15:53-54)?

6) “I am thy fellowservant.”

- a) John and the angel represent those rejoicing as part of the new heavens or ruling power—in other words, Christ and his brethren. In the book of Revelation, John and the angel meet in the time of the resurrection of the dead (Rev. 22:8–9), and see and hear the things of the prophecy in their fulfillment. How should this affect us? What kind of vision should this give us?

- b) What Church today promotes worship of man and other supposed immortal beings and not God, such as in Col. 2:18?

- c) If we understand the testimony of Jesus Christ which is the spirit of this prophecy—what kind of responsibility does that give us toward others (see Rev. 22:16-17)?

“Behold, I make all things new.” Rev. 21:5

7) Heaven opened and the armies of the Faithful and True one.

- a) J.P. Green’s translation emphasizes that this is the past tense: *“I saw heaven having been opened...”* Using your notes from Rev. 4:1, define what this means. Find a connection between this and where the 7th vial is outpoured (Rev. 16:17).

- b) Who is the Faithful and True one riding the horse described in verses 11–13 & 15–16? Using your concordance and the questions you have already done, find some verses to support your answer.

- c) Those that follow him are identified by the uniforms that they are wearing (Rev. 19:14). Determine who these are by referring back to verse 8.

The horses.

The Horse Ridden in Battle

- In Scripture, horses are animals used for battle: Prov. 21:31; Isa. 31:1.
- The horse is only useful if it is guided by a rider: Psa. 32:9.
- The horse represents men that God uses to forward his purpose and bring his judgements: Zech. 10:3.

- d) As in Revelation 6, the horse represented a people. Using Zech. 10:3 and Isa. 63:13 find out which people at the time of the re-establishment of the Kingdom of God will be used by him as a horse in the battle. What does this say about the nationality of the horses in Revelation 19?

- e) Using the listed passages explain why the “goodly horse in the battle” is a “white” horse. What is special about the nation that is represented by the horse at this time? (Zech. 12:10; 13:1; Jer. 3:14–16; Romans 11:25–27; Jer. 31:33; Rev. 7:14).

“Behold, I make all things new.” Rev. 21:5

- f) This nation is represented by other symbols in Rev. 19:15. How is this nation represented in these verses: Mic. 4:11-13; Isa. 41:14-15 (cp. Jer. 51:19–20).

- g) Who does this show us, without a doubt, are the parties bringing these judgments upon the nations?

- h) Make a comparison between Psalm 2:9 and Rev. 19:15. Also, compare Psalm 2:2–3 with Rev. 19:19. What can we conclude from this?

8) “Fowls that fly in the midst of heaven,” v. 17-18.

When Israel came out of Egypt they spoiled the Egyptians (Ex. 12:36). This treasure is what they built the tabernacle with! A similar thing will happen again.

- a) In the past Israel has been devoured by ravenous birds of prey (Isa. 46:11). Find a verse comparing an enemy of Israel with the “eagle”. When did we see this happen?

- b) From Eze. 39:4,10 show how this will be reversed in favour of Israel.. (See also Isa. 14:1-3).

- c) Which face of the four living ones (Rev. 4) is also linked with this symbol?

This indicates that the fowls in Rev. 19 represent the Jews under the direction of the saints.

“Behold, I make all things new.” Rev. 21:5

9) “The False Prophet,” v.20.

- a) What is a prophet? What does he do? (2Pet. 1:21; Jer. 1:7; 1Cor. 14:3).
- b) What is a false prophet? What did they do? (Jer. 14:14–16; 2Pet. 2:1; 1Jn. 4:1).

What does a false prophet pretend to be?

From where does a false prophet originate?

- c) The beast in Revelation 13:11–15 is a continuation of the Roman Beast found in ch. 13:1–2 (which is taken from Daniel 7 as shown in your chapter 15 notes), for he exercises all the power of the first beast before him (v12). The first beast looked more hideous in appearance, but its voice or teaching is the same! Here are three important points about this beast (*see also BM page 15*):
- he looks like a Lamb and so claims to be Christian or HOLY,
 - he is descended from the previous beast who was Roman—he is therefore ROMAN,
 - he exercises all the power of the first beast—and so has an EMPIRE.
- Putting this all together we have the HOLY ROMAN EMPIRE. His inherited mouth is described in Rev. 13:5–6. Compare this with Jer. 14:14–16. Apply your answers from the previous question and describe how this political system is also a false prophet.
- d) He is known for forcible conversion to his doctrines (Rev. 13:15–17). He creates a teaching authority (he could “*speak*” v.15—in other words teach) called the “image of the beast” where worship was to be directed. This “image of the beast” had a political aspect. It was an image or reflection of the Roman Beast. This continued for many centuries, but it was removed by God’s righteous vial judgements. One of those is described in Rev.16:10–11. The result was that the Church lost its lands and political power, leaving no power to back it’s teachings—all that was left was the teaching authority. Due to this change after vial five, a new symbol was needed to describe just the teaching authority. In Rev. 16:13, what symbol do you find?

Historically how this symbol came into being.

The pope was a temporal and spiritual King ruling the Papal states from Rome (the “image” of the Roman Beast) until the time of the French Revolution. By 1870 the pope had lost his temporal power due to these “vial judgements” of God—but “they repented not”, and that year he declared himself an “infallible” teacher of faith and morals! Since that time he has been trying to regain his political power. We are very blessed by the results of these vial judgements today because we can teach the truth, meet together, and preach without severe persecution. The “whore” or “great city”, represents the governing authority of the system that deals in finance etc. This “great city” is gaining more political power as time goes by and will again ride the political empire of the Roman Beast for a short time. This governing power is destroyed first—and the Alleluia is said. The false prophet is destroyed second as this teaching authority permeates all levels of society. After this, the second Alleluia is said.

- e) The false prophet associated with the beast.
 - i) What did the false prophet do (Rev. 19:20) that was reminiscent of his predecessor (Rev. 13:14)?
 - ii) Who did the false prophet deceive? (Rev. 19:20; c/p Rev. 13:15–16).
 - iii) Who is destroyed with the false prophet? In what place are they destroyed?

10) “The Lake of Fire”

Ezekiel 39:6 also describes the lake of fire and where it is located. It is the area where the northern host originated, Russia and Europe. This is the lair of the beast—the territory where he is the political power and the false prophet is the teaching authority. How does this compare to the scene we saw previously in Revelation 15:2?

SECTION G: THE NEW JERUSALEM & FINAL EXHORTATION – Chapters 21-22

We have just seen the complete and final end of the enemies of the truth in Revelation chapter 20 (this chapter should be read prior to beginning this section). We are told that this will take place at the end of the thousand years or Millennium (ch. 20:3,7) at which time death, the consequence of sin, will cease to occur (ch. 20:14; ch. 21:4). Flesh will have been given complete freedom for a short time, resulting in rebellion against God’s righteous government (ch. 20:9). Peace and harmony, resulting from the reign of Christ and his brethren for 1,000 years, will have been taken for granted. Revelation 21 begins by portraying a completely new state of things on the earth, resulting from these altered conditions. At verse 9, however, John is brought back to the beginning of the thousand years and is shown “the holy city, new Jerusalem.” This is a symbol of the government which will fill the earth with the glory of the LORD, blessing mankind with justice, love, peace, health and prosperity. What a glorious age this will be concluding in all of the earth’s enlightened population being at one with God and one another!

1) “a new heaven and a new earth”, v.1.

This verse describes the conditions on the earth after the work of the Millennium is complete. This is the time when there is no more sea, or mortal nations, (cp. Part II #1 & 7c) and therefore no death (v.4).

- a) This idea of a new heaven and new earth is not unique to Revelation. Find the 3 references to the new heaven and new earth to be created at the start of the Millennium in Isaiah and Peter.

- b) While conditions during the Millennium will be drastically improved, sin and death will still exist. Read these three references in *context* carefully. What is the difference between Isaiah's and Revelation’s new heaven and new earth? Notice the mention of sin and death, etc.

These differences highlight some of the changes which will be made at the end of the Millennium. Finally, all of the faithful will be immortal and God will be “all in all” (1Cor. 15:24-28).

“Behold, I make all things new.” Rev. 21:5

3) “the former things are passed away,” v. 3-4

As we have seen, the new heavens and new earth of Revelation indicate a change in the conditions on the earth. The work of the Lamb who came to “take away the sin of the world” (John 1:29) is now complete. As a result, the former things necessary for mortal man have passed away.

- a) In place of mourning, sorrow and crying there will be joy and happiness. Find the echoes from here to other Scriptures (particularly Isaiah) and use them to build a picture of what the Kingdom will be like with these new conditions. Use your margin and a concordance to assist your search.

4) “Behold, I make all things new.” v.5.

Although short, this is a very powerful and exciting statement! This phrase describes new conditions God will put in place on this earth imminently, climaxing with the removal of sin and death at the end of the Millennium. Finally, all of mankind will be reconciled to God through Jesus Christ and will be at one with Him.

- a) This new creation is God’s work in Christ. In what N.T. passage do we find a similar phrase to this and what is it telling us?

- b) This N.T. passage takes us back further to Isa.43: “behold, I will do a new thing...” What new creation is Isaiah talking about? What was God’s purpose with it?

“Behold, I make all things new.” Rev. 21:5

5) “He that overcometh shall inherit all things,” v.7.

What an amazing promise! These things are certainly the climax of this book. Just think what reading this has meant and still means to those who are overcoming the beast, to those who speak up in defense of their Lord even when persecuted (cp. Rev. 6:9-10).

a) What exhortation does this give us when (at least currently) we can freely speak out “in the defence and confirmation of the gospel?”

b) In our studies we have considered the struggle of the saints to overcome. What must we overcome in our lives now (see 1Jn. 5:4)?

6) “Come hither, I will shew thee the bride, the Lamb's wife.” vs.9-10.

Our attention is drawn towards a great contrast by the vial angel who says “Come hither...”

a) What woman is presented in great contrast to “the bride” in another chapter of the Revelation?

b) The city that John sees here (Rev.21:10 KJV) is drastically different to the “great city” he has seen previously. What contrasts can you find with the great harlot city (Rev. 17:18) of Rome described in Rev 17-18 with this “great city”, “the Lamb’s wife,” in Rev. 21?

c) What spiritual lessons can we learn from these contrasts to help us in our walk in Christ (e.g. Rev 18:4)?

"Behold, I make all things new." Rev. 21:5

10) The city's twelve foundations, v.14.

Note that the foundations of this city are closely associated with the twelve apostles.

- a) Read Eph. 2:19-22 and explain what our foundation is.

- b) Using a concordance, find other places in Scripture where our foundations are mentioned. What lessons can we learn?

11) The foursquare city, v.16.

The city is said to be "foursquare," as "the length and the breadth and the height of it are equal." The dimensions of the city form a perfect cube. These proportions are also found in God's design of things associated with the tabernacle and Solomon's temple (e.g. 1Kn. 6:20). The high priest's breastplate of judgement is described as "foursquare" in Ex. 28:15-21 and contained twelve stones each engraven with a name of a tribe of Israel. In this symbol we see God manifested, the source of *lights* (the meaning of *urim*), in His people Israel (cp. Jam. 1:17-18). As a result these "precious stones" of Israel shine brilliantly.

- a) Read Psa. 67:1-4. How are God's people, as Israelites by adoption, these stones of the breastplate which shine as *urim*? Look for other verses, such as those which describe how we can "shine," to support your answer.

- b) What similarities can you find between the breastplate of the high priest described in Exodus and the new Jerusalem community in Revelation?

- c) The main dimension of the city is "twelve thousand furlongs" (Rev. 21:16). Where else in Revelation have we seen the number 12,000? What did it represent?

“Behold, I make all things new.” Rev. 21:5

13) “they which are written in the Lamb's book of life,” v.27.

What great blessings are offered to those whose names are “written in the Lamb’s book of life”! This, however, is also a reminder to us that God’s mercy does not overlook wickedness. Whether this book is literal or not is less important than the urgent question of whether our name is written in it.

a) Read Mal. 3:16; Heb. 12:23 and Dan. 12:1-3 then explain who it is that is written in the book and will be permitted to enter through the gates into the city (see also ch. 22:14-15).

b) Whose names are not written in this book? (See Rev. 17:8; Ex. 32:33 and Psa. 69:28).

c) What exhortation does this give to all of us, regardless of whether we are baptized or not?

Revelation 22

Revelation chapter 22 concludes the vision of the new Jerusalem and then continues to provide us with a closing exhortation. First we see the effects of the changes we have been considering, to be brought about by the work of Christ and his immortal Saints. This is shown to us by the symbol of “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Finally we are reminded of the blessing offered to those who earnestly read and obey the sayings of this book. Despite what is often suggested, the words of this book are given for us to understand and the book has been opened by the work of the Lord Jesus: “seal not up the words of the prophecy of this book; for the time is at hand” (Rev. 22:10 RV). The invitation and testimony is to all who have open ears and a thirst for the water of life. Today is the time of opportunity, for the Lord Jesus will soon “come quickly”!

“Behold, I make all things new.” Rev. 21:5

- b) How will the nations be healed? Consider the purpose of the temple in Jerusalem in your answer. What passages talk about people from all nations coming to this place (e.g. Jer. 16:19)?

- c) How involved will we be in this work, (see Rev. 14:6-7)? When will it start? When is it likely to end? (See Rev. 14:6-7 and Jer. 3:12-18). How is our work in the ecclesia now helping us to prepare for this time?

16) “Behold, I come quickly,” v.7.

The message of this book requires our urgent attention. Our Lord exhorts us to keep the sayings of the prophecy of this book. We considered this at the beginning of our study in Rev. 1:3.

- a) What lessons have we learnt in our study of this book which should affect the way we live and the choices we make (e.g. we are to overcome the beast and respond to the invitation to “come”)?

- b) Three times Jesus says “Behold, I come quickly”! In what ways might he come quickly? What affect should this have on our way of life (see Lk. 12:41-47; Rev. 3:2-3,20; 16:15)?

17) “I Jesus have sent mine angel to testify unto you...” v.16.

Jesus has sent this message personally to us—being his brethren and sisters, members of the ecclesias. What should our response be (cp. Rev. 5:4-5)?

“The grace of our Lord Jesus Christ be with you all. Amen.” Rev. 22:21.